

EXHIBIT A.177



[Al Shuhada', Vol. 51, Cover and Contents]

Translator's Notes:

Where flow of English necessitated phrasing supplemental to wording in the original/source, such supplemental phrasing was supplied between straight brackets.

Essential explanatory material, including the identities of personalities or entities signaled by vaguely-directed personal pronouns, was supplied between italicized brackets, whenever the intended personality or entity could be ascertained from context.

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Al Shuhada' [The Martyrs]

Monthly Bulletin Published by Political Guidance
for the Border-Region Forces

*[Photographic image of a banner positioned, on a post,
atop a pile of what appears to be the rubble
of destroyed building structures]*

Returning, Albeit After a [Long] Period
Fifty-Five Years of the Nakba *[Israel's achievement of
statehood in 1948, known as "the calamity"]*

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Al Shuhada' [The Martyrs]

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Guidance for the Border-Region Forces

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Photographer: 'Abd Al-Hakim Al-Qudra

- Spreading greetings of peace

- The Messenger of God, may God bless him and grant him peace, said, "You will not enter Paradise until you believe, and you will not believe until you love one another. May I not guide you to something that, if you do it, [will enable you] to love one another? [That would be for] you [to] spread greetings of peace among yourselves."

- There are three things, which, when gathered together by someone, comprise faith: Fair treatment of yourself, dispensing peace to the world, and defraying the costs of [those living] in poverty.

- From 'Abdallah Bin 'Umar, with whom God was pleased: "A man asked the Prophet, may God bless him and grant him peace, 'What [aspect] of Islam is best?' He [*the Prophet*] replied, 'Feed [people], and recite a greeting of peace to those whom you know, and those whom you do not know.'"

How to return the greeting of a nonbeliever who offers a greeting of peace:

- "If [someone from] the People of the Book [*a Christian, Jew, Sabian, or Magian*] offers you a greeting of peace, then say [to him]: "And [peace be] upon you[, as well]."

The Sweetest Words

1- Don't be deceived by an easy ascent if the way down is rugged.

2 - The high-minded person yields when he is entreated, but the lowly person is merciless [even] when he is approached politely.

3 - A devout person without religious insight is like the mill donkey who goes in circles and doesn't get anywhere.

4 - Politeness in [times of] need is the most advantageous of means.

5 - God does not strike worshippers with any whip more tangible than poverty.

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Study

The Jewish Peril
Protocols of the Learned Elders of Zion
[(I continuation of [materials] published in prior Volume I)]

[Graphic of a
Star of David
with an
octopus-like
creature draped
over it]

-- Intellectuals' position on Zionism's war:

As for this war between us and the Jewish people, the peril about which I am warning people: I am in [the midst of] it. As the pre-Islamic leader Al-Harith Ibn 'Ibada stated:

"I was not one of its perpetrators, God knows, but today, I am burning in its heat." And as for the importance this has for me, this is an earnest concern that humanity's sanctity and values may be debased, regardless of the motive, means, or objective of this debasement, for the whole world is indeed a community of cursedness and lowliness when its people have colluded in the debasement of a single human's dignity, or in cruelty towards a single animal. How can a people of goodness and virtue not become angered when a band of human beings, be they few or many, has colluded, as the Jews are colluding, to debase other communities, and to monopolize them and completely nullify their existence and lives? There can be no motive but arrogance and selfishness that dictates to the Jews that they deem themselves to be God's chosen people, with other communities being at their disposal and having no value to them [*the Jews*], except to the extent of the most ruthless types of uses to which the Jews may put [them [*other communities*]].

God knows that I wage Holy War against the Jewish peril only out of human solicitude, rather than waging Holy War against it out of nationalistic or religious zeal, and there is no personal grievance between me and this people [*the Jews*], for I know of no one of them who has done me

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any particular harm. Rather, I see myself as owing somewhat of a debt of gratitude to those of their people whose lessons I have learned, and whose writings I have read. I also regard [other] communities as being indebted to them [*Jews*] for some of what they [*Jews*] know and have taught. Though I used to think that their [*Jews*] wealth lay in what could be derived from these [known and taught things] in the realm of culture, [*illegible word*] that they have contributed, greater yet would be what might be derived from these [known and taught things] in the realm of civilization; and [yet] they [*Jews*] have [actually] contributed absolutely nothing of either great or slight significance, for the Jewish people, since it manifested, has been a parasite upon those communities surrounding it, in all its aspects of cultural and civilized activity, just as it has been a parasite upon them [*those communities*] in acquiring sustenance and protection [from them].

My cry, here, regarding the Jewish peril, is not merely a war cry timed to coincide with the conflict ongoing between us and them [*the Jews*] today; and it is not merely the cry of one who has been wronged by the murder of a relative, but to whom blood revenge was denied in a previous conflict the vestiges of which are the conflict of today. Insofar as I can reckon, my cry about this is a human cry about a perennial peril from which there shall be neither peace nor respite, for the world, unless this people [*the Jews*] changes the effects, within its soul, of its savage teachings, which its aggressive and vicious stances towards other communities, throughout its long history, demonstrate. This is a history that has wept and caused weeping for what it has committed against itself [*the Jewish people*], including its own soul, in terms of its hatred for [other] communities and its effort to destroy them, in keeping with the spirit of its Satanic teachings and its infamous texts.

We can sum up what is [felt] in the soul of this [Jewish] people towards other communities as an objectification of these [other communities], as if these communities were inanimate objects that have no feelings, will, comprehension, or the least measure of dignity or rights. This objectifying view or philosophy nullifies the sanctity of humanity, and even the sanctity of life and of animal nature, and this is lower than our view towards animals, because our view towards them [*animals*] is ethical, and we always feel compassion for them, and, for the most part, we obligate

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ourselves to treat them with reverence. This compels us to acknowledge, in them [*the animals*], the sanctity of life, even if [the living being] is a wild animal or

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predator. We do not harm them *[animals]* unless necessary, and we are not cruel to them when *[illegible word or words]* constraints *[or 'distresses,' depending on meaning of illegible word(s)]*, so that we may avoid sinning, and be fretful about the remorse *[described]* in the verses of devoutness *[illegible word or words]* "We purify *[our]* souls."

Our view towards socialized domesticated animals whom *[illegible word or words]* we have tamed, who have our *[illegible word]*, and with whom we exchange feelings and understanding, is a view *[illegible word or words]* from that, for it exceeds, in us, an inclination towards love, and it surpasses *[illegible word or words]* to the zenith of feelings of close spiritual and living ties between us and them, as though *[illegible word or words]* affinity of souls, or kinship of flesh and blood.

This or that view of ours towards *[both]* socialized and wild animals *[illegible word or words]*, and is more humane than Jews' view toward *[other]* communities, and we should not call *[illegible word or words]* as their objectifying view, even if our *[own]* view towards socialized and wild animals does not reach *[the level of the]* soul-transmigrationists' or Brahmanists' sanctification or worship *[of animals]*. *[Our view]* may not be Sufist, as is the view of one of the saints who would talk to a bird and call him "my brother," feeling for him with the depth of his understanding, the breadth of his spirit, and the purity of his essential nature, with alive and far-reaching ties of kinship between him and the bird;

But our view towards many inanimate objects is more generous and more reverential than this objectifying Jewish view towards us, for a sense of the values of beauty, goodness, and truth are promoted within us through religion, art, worship, intimacy, or necessity; or through other pathways of life to which God guides us. At times, we have *[even]* come to regard many inanimate objects around us as if they were part of our lives, and we accord them the respect and dignity that we accord living animals, or even people, friends, and relatives, even if we are not believers in incarnation or the unity of existence. Whatever be the impetus, in us,

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towards this humane view, which is deeply fixed in the depths of our natures, with [its] roots riveted to the roots of the life within us, it [*this view*] is not how the Jews regard us, [with their] objectifying view that values only the immediate crude material benefits [to be gotten] by those, alone, to whom they inure, to the exclusion of other humane and lofty benefits and gratifications of empathy, intellect, good taste, and morals that [could] flow back those to whom [such] benefits [would] inure [directly], as well as to other humans and the general public of sentient beings.

Hence, I have described this Jewish view, or philosophy, as being objectifying, and this [is intended] in the broadest terms, and to the greatest extent that I know to be [possible], despite the inadequacy of this [*my*] description. But a [good] explanation of this term would be one that renders it faithfully, just as any term [must] equate to what it signifies. Indeed, is the Jewish view of us not lower than *our* humane view of the inanimate objects around us, as we have clarified previously? For we do not view these [*inanimate objects*] as though they were our enemies, and as if it were therefore our duty to destroy them; [nor] do we believe that de-valuing them is an act pleasing to God. In addition, the Jews view us through eyes of hatred, and they believe, through what their Lord Jehovah commands them, that they should inflict upon us elements of decay and annihilation for the sake of his [*God's*] pleasure, in hopes of being rewarded by him [*God*], and with a wariness of his [*God's*] wrath in the event they fail to destroy us, for if they do not do this [*destroy us*], they shall be sinners who, according to both him [*God*] and them[selves], shall deserve the most loathsome kinds of retribution and exemplary punishment.

If it is not this, then any emotional, intellectual, aesthetic, moral, or even expedient and crude economic justification, apart from this crazed hatred, [may be at play, here], though in the most ancient barbaric laws, the mentally sane individual is [in fact] permitted to commence, [either] weakly or strongly, and [either] individually or in a group, with hatred, and then [move on] to assassination. Even if he conquers a country, it is not enough for him to control it; rather,

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he kills its combatants, whether they be defenders or attackers. Then, he exterminates all its women, children, and elders, and then all its sheep, donkeys, and the rest of

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its animals, and then, when he has attained the level of atrocity and exemplary punishment, he burns down its [*the country's*] buildings, which become rubble and ruins.

This is what Jewish teachings convey, what their [*Jews'*] Torah (the recording of which they [*Jews*] attribute to Moses, [who received it] as a revelation from Jehovah, their Lord of Armies) says, and what the rest of their holy books clarify. They [*Jews*] give allegiance only to these teachings, and they implement only these in their treatment of other communities; and under the inspiration of these teachings, hatreds of [other] communities have taken root in their souls. The strife-[mongering], malice, and foul cunning in the treatment of others and of one another, for which they [*Jews*] have become notorious, were derived from these [teachings], and their history is a chain of conspiracies, seditions, and bloody wars among themselves, and between them and other communities. Their wars, especially the foreign ones, are wars of annihilation, consistent with what they did with the other tribes with whom they had close contact in Palestine when they entered it in ancient times; and consistent with what they did to many of the villages and cities when they stormed Palestine, years ago, and then ousted, from its [*Palestine's*] [*illegible word*] that their little state of Israel occupied, its indigenous Arab inhabitants, out of an inability to exterminate them [*Arab inhabitants*], on the one hand, and in order to shake up the Arab nations by driving them [*displaced Palestinians*] to them, on the other hand.

The Jewish Peril

Protocols of the Learned Elders of Zion

[Large graphic of a
Star of David with an
octopus-like creature
draped over it]

[Al Shuhada' [*The Martyrs*]] Monthly bulletin published by Political Guidance for the Border-Region Forces – Volume (51) – 5th Year – May 2003 [P.] 23

[Al Shuhada', Vol. 51, pp. 24-28]

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The translated word "peg," appearing in the early portion of the translation of the first full paragraph of p. 28 of the source text, was arrived at through the tracing of a footnote reference (reported as "1" in the source text) for which no actual footnote content was provided in the source text. The footnote in the source text follows the word "wad," which means love/affection, and, if tracked in historical materials, matches the placement of a footnote in the Al Bukhari rendering of the anecdote translated here, which also followed the word "wad." The Al Bukhari footnote content conveys that the intended term was "watad," (peg), and not "wad" (love/affection).

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Islamic Gifts

Islam's Position on the Jews

{“Indeed you have, in the Messenger of God, an excellent example for those whose hope is in God and the Final Day, and who invoke God often.” [Qur'an Sura Al Ahzab, Verse 21]}

[/[continuation of [material] published in prior volume/]]

The Raid Against the [Jewish] Banu Qurayza:

The Raid of Al Ahzab [*also known as the Battle of the Trench or the Battle of 'Confederates'*] ended, in [the month of] Shawwal, in 5 A.H., by God's favor and grace, in a devastating defeat inflicted upon the confederates [*non-Muslim Arab and Jewish tribes who had besieged Medina*]. These [confederates] were: The Quraysh and the Kanana, led by Abu Sufyan, the tribes of Ghatfan, led by 'Uyayna Bin Hassan, the Banu Murra, led by Al-Harith Bin 'Awf, the Banu Ashja', led by Mis'ar Bin Rukhayla, and numerous members of the Banu Asad, the Banu Salim, and other [tribes]. The Noble Qur'an has depicted for us, in Sura Al Ahzab, this formidable assault by the infidel confederates and tribes, and God said [*in the Qur'an*]: “Oh you who believe, remember God's grace upon you when armies came and we sent [against] them a wind and armies whom you could not see. God is acutely aware of [all] that you are doing.

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[Remember] when they came at you from above and below you, when eyes flitted, and hearts reached throats, and you were having [*various doubtful*] thoughts about God.” [Sura] Al Ahzab ([Verses] 9-10).

Despite these forces advancing from various directions, and, beyond that, the cunning of the Banu Qurayza and their breach of pacts and covenants, God deprived them of the opportunity, and reflected their stratagem back on to them, as he [*God*] stated in his book: “God repelled those who, in their fury, disbelieved and achieved nothing good. God sufficed for the lethal believers, as God is strong and powerful.” [Qur’an Sura] Al Ahzab ([Verse] 25).

The Jews had played a great role in gathering the confederates, and [in orchestrating] their incitement against the Muslims. Twenty leaders of the Jewish Banu Al Nadhir went out to the Quraysh, the Ghatfan, the Banu Murra, and other tribes who were still infidels, urging them to raid the Muslims in Medina, and promising to provide them with all [manner of] assistance and support, in this.

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Huyay Bin Akhtab, leader of the Banu Al Nadhir, set out to [see] Ka'b Bin Asad, chief of the Banu Qurayza, but he [Ka'b Bin Asad] locked his gate to exclude him [Huyay Bin Akhtab], and he [Ka'b Bin Asad] continued to keep him [Huyay Bin Akhtab] out until he [Ka'b Bin Asad] [finally] allowed him [Huyay Bin Akhtab] to enter his fortress. Huyay [then] said to Ka'b: "I have come to you, Ka'b, at an auspicious time, and in an overflowing sea. I have brought you the Quraysh and its leaders and chiefs, and I have brought you the Ghatfan and its leaders and chiefs, and numerous [other] tribes behind them, who have committed and pledged to me that they shall not budge until you extirpate Muhammad and those who are with him." Ka'b [then] said to him, "You have come to me at an ignominious time, and woe unto you, Huyay, who has called upon me, for I am not [interested] in this. I regard Muhammad only with sincerity and in good faith." Huyay continued to discuss [this] with him, ensnare him, and debate with him, until Ka'b heard him out. After Huyay Bin Akhtab bound him [Ka'b] to allow him to enter his [Ka'b's] fortress with him, what came over Ka'b [also] came over him. Ka'b Bin Asad revoked his pledge [of fealty to the Muslims], was freed of what had been between him and the Muslims, and, with the polytheists, entered the warfare against the Muslims.

News [of this] ultimately reached the Messenger of God, and he wished to verify the information and seek to clarify the situation, and so he organized a delegation of [his] followers, including Sa'd Bin Mu'adh, Sa'd Bin 'Ubada, and 'Abdallah Bin Rawaha, and said, "Set out until you can observe whether what has reached us regarding these people is true or not, and if it is true, recite to me a saying that I can recognize, but do not discourage the people. If they [the people] are loyal [to Islam], then openly declare this [the betrayal by Ka'b and his affiliates] to the people."

When they [the delegation] got close to them [Ka'b's affiliates], they found them to be as malicious as can be, and they [Ka'b's affiliates] proclaimed insult[s] and hostility to them [the delegation]. They said: "Who is the Messenger of God?! There is neither pact nor covenant between us and Muhammad."

So they [the delegation] left them [Ka'b's affiliates], and when they reached the Messenger of God, they recited to him, saying, "'Adal and Qarah," i.e., [conveying] that they

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[Ka'b's affiliates] were as treacherous as the [Banu] 'Adl and [Banu] Qarah [had been] with the [Prophet's] companions at Al Raji' [where the 'Adl and Qarah had massacred companions of the Prophet].

In this way, the Messenger of God, may God bless him and grant him peace, verified the treachery of the Banu Qurayza, and their revocation of the pact [with Muhammad]; and the Muslims found themselves between two conflagrations: that of the confederates from the outside, and that of the Banu Qurayza from within. {"There the believers were tested, and they were rattled by a severe shaking."} [Qur'an Sura] Al Ahzab ([Verse] 11)

Gabriel, may peace be upon him, incites the raid against the Banu Qurayza:

The confederates fled, turning their backs, escaping and yielding to the depths of failure and defeat. The Messenger of God, may God bless him and grant him peace, lay down his weapon, and proceeded to wash up from the dust of battle. Suddenly, Gabriel, may peace be upon him, came to him, saying, "Have you, then, laid down the weapon?"

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But the angels have not laid down their weapons, and I have only just come back from summoning the people; and so get up and go, with those who are with you, to the Banu Qurayza, for I shall be traveling ahead of you, and shall shake them in their fortresses, and shall strike fear in their hearts.” The Messenger of God, may God bless him and grant him peace, then ordered a muezzin to call to the people, “Whoever is hearing this and is obedient should not pray the afternoon prayer until he has reached the Banu Qurayza.”

Accordingly, the Muslims responded to the call of the Messenger, may God bless him and grant him peace, and the Islamic army started moving, with its strength [at the level of] three thousand men. They imposed a siege on the Banu Qurayza, and they intensified this [siege] against them until the Banu Qurayza gave up all hope of salvation. Their chief, Ka’b Bin Asad, assembled them, and presented them with three options:

First: To surrender and enter into Muhammad’s religion, and believe [in Islam], with their blood and their wealth. He said to them, “By God, it has been made clear to you that he is indeed a sent prophet, and that he is the one whom you find [referenced] in your [holy] book.”

Second: To kill their own children and women, and then go out to the Muslims with their swords, and do battle with them until either they [*the Banu Qurayza*] defeat them [*the Muslims*], or are [themselves] killed at others[’ hands].

Third: To attack the Messenger of God on the [Jewish] Sabbath, when Muslims are not expecting their [*the Banu Qurayza*’s] attack, due to the [day’s] sacredness to them [*the Jewish Banu Qurayza*]. They [*the Banu Qurayza*] refused[, however,] to heed him [Ka’b Bin Asad], and so they surrendered to the Messenger of God, may God bless him and grant him peace, and yielded to his authority.

The Messenger of God, may God bless him and grant him peace, ordered the arrest of the [Banu Qurayza] men, and shackles were placed on their hands. [Their] women and children were separated from them, [and moved] to another quarter.

The [Muslim] ‘Aws [tribe] said to the Messenger of God, may God bless him and grant him peace, “You have done with the Banu Qaynuqa’ what you know, though they are allies of

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our brothers the Khazraj. These [Qurayza] are [also] our associates, and so do well by them.”
[The Prophet Muhammad,] may be peace be upon him[, then] said, “Would you be satisfied if a man from among you passes judgment on them?” [And] they responded, “Of course!” He [Muhammad] [then] said, “[Then] that [shall] be Sa’d Bin Mu’adh.” [And] they replied, “[Now] we are satisfied.”

Sa’d’s Ruling:

The Prophet, may God bless him and grant him peace, sent word to Sa’d Bin Mu’adh, who was in Medina, not having gone out [to do battle] with them [*the Muslim army*] due to an injury that had been inflicted on his medial arm vein at the Battle of Al Ahzab. He [Sa’d Bin Mu’adh] [then] rode a donkey, and traveled with them [*fellow Muslim warriors*] to the Messenger of God, may God bless him and grant him peace, until he got [there], and the Messenger of God, may God bless him and grant him peace, said to the [Muslim] companions, “Go to your chief [Sa’d Bin Mu’adh].”

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The [Banu] 'Aws [then] encircled him [*Sa'd Bin Mu'adh*], saying "Oh, Sa'd, act decently with your associates, and do well by them." Sa'd was silent, not reacting to them with words. When they pressed him, he said, "Perhaps the criticism of a blamer should not take Sa'd [away] from God['s will]."

When [news of] this reached the Messenger of God, may God bless him and grant him peace," he said to him, "Sa'd, these people [*the Banu Qurayza*] have yielded to your judgment." He [*Sa'd*] replied, "And is my judgment enforceable against them?" They [*his tribesmen*] [then] said, "Yes," and he asked, "And [is it enforceable] according to the Muslims?" and they [*his tribesmen*] replied "Yes," and he asked, "And [also] according to those who are right here?" And he looked away, pointed in the direction of the Messenger of God, may God bless him and grant him peace, exalting and glorifying him, and said, "All right by me[, then]." He [then] said, "Then I rule that the [*Qurayza*] men shall be killed, the children shall be taken as prisoners, and the wealth shall be parceled out." The Messenger of God [then] said, "You have indeed disposed of them by the judgment of God from above the seven heavens."

God's judgment upon them [*the Banu Qurayza*] was executed, and between 600 and 700 [*Qurayza*] men were killed and beheaded. The war-criminal leader of the Banu Nadhir, Huyay Bin Akhtab, as the fomenter of sedition and the one who incited Al Ahzab to war, was among those killed.

Only one Banu Qurayza woman, who had thrown a hand mill at Khalad Bin Suwayd and killed him, was killed, and she was killed for reason of that [act].

Liquidation of Another War Criminal:

The Killing of Abu Rafi' Salam Bin Abu Al-Huqayq

The 'Aws had won the honor of liquidating Ka'b Bin Al-Ashraf, the arrogant tyrant of the Banu Al Nadhir, and so it was the Khazraj's prerogative to seek permission from the Messenger of God, may God bless him and grant him peace, to have the honor of liquidating the latest war criminal, Abu Rafi' Salam Bin Abu Al-Huqayq, in retribution for his role in rallying the confederates, and provoking them against the Messenger and the Muslims. And so he [*Muhammad*] granted them permission to do this after he [*Muhammad*] achieved victory over Huyay Bin Akhtab, the first provocateur of the Raid of Al Ahzab. A detachment of the Khazraj,

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led by 'Abdallah Bin 'Utayk, departed towards him [*Abu Rafi' Bin Abu Al-Huqayq*], and they headed towards Khaybar, where Abu Rafi's fortress was [located]. The author of The Sealed Nectar [*a biography of the Prophet Muhammad*] recounts to us that "'Abdallah Bin 'Utayk said to his companions 'Stay in your place, for I am setting out and shall cajole the gatekeeper to allow me to enter.'" He then proceeded until he was close to the gate, and then shielded his face with his clothing,

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as if here were relieving himself. The people [of the fortress then] entered, and the gatekeeper called to him, "Servant of God, if you want to enter, enter, for I want to lock the gate."

'Abdallah Bin 'Utayk said, "And so I entered and I hid, and when the people [of the fortress] entered, he [*the gatekeeper*] closed the gate and hung the keys on a peg." He [then] said, "I got up for the keys, and took them, and I opened the gate. Abu Rafi' was engaged in evening conversation nearby me, in one of his rooms. When those who had been conversing with him left, I ascended to where he was, and each time I opened a door, I then locked it from the inside. I [then] said [to myself], '[This way,] if the people are warned of me [being present], they will be unable to catch me until I have killed him.' So I ultimately reached him. He [*Al-Huqayq*] was in a dark house, in the midst of his family members, and I did not know where, in the house, he was. So I cried, 'Abu Rafi', and he said, 'Who is that?' And I proceeded in the direction of [his] voice, and struck him by sword, but as I was confused, this [*the strike*] was to no avail. He cried out, and I left the house. I then stayed in place, for not too long, and then entered again, and said, 'What is this voice, Abu Rafi'?' And he replied, 'Woe to your mother, there is a man in the house who earlier struck me with a sword.' He [*Bin 'Utayk*] then said, 'I gave him a sound thrashing, but I did not kill him. I then placed the sword point into his belly until it nearly reached his back, and I knew that I had killed him, and so I got the doors open, one by one, until I ended up at its [*the house's*] staircase. I put my leg down, and I could see that I had reached ground, and found myself in a moonlit night. My leg had been broken, and so I wrapped it with a turban, and then set out, until I could sit at the gate. I then said, 'I cannot leave tonight until I know that I have killed him.' And when the rooster crowed, the crier of death announcements called out [from] atop the [fortress] wall, saying 'I announce the death of Abu Rafi', merchant of the Hijaz.' I then set out to [meet with] my companions, and told [them], 'We must save ourselves, for God has killed Abu Rafi.' I ultimately reached the Prophet, may God bless him and grant him peace, and recounted [this] to him. He [then] said, 'Extend your leg.' I extended my leg, and he stroked it with his hand; and it was as if I had had no cause for complaint."

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(continued)

*[Following the text of the article, there appears an ornamental calligraphic rendering of
"In the name of God, the Merciful and the Compassionate," followed by:]*

"Indeed you will find the Jews and polytheists to be the most
hostile to those who believe *[Muslims]*; and indeed you will find those who say "we are
Christians" to be the friendliest towards those who believe. This is because
there are priests and ascetics among them *[Christians]*, and they are not arrogant."
[Sura] Al Ma'ida ([Verse] 82)

IN THE UNITED STATES DISTRICT COURT
FOR THE SOUTHERN DISTRICT OF NEW YORK

MARK I. SOKOLOW, *et al.*,

Plaintiffs,

vs.

THE PALESTINE LIBERATION
ORGANIZATION, *et al.*,

Defendants.

No. 04 Civ. 00397 (GBD) (RLE)

DECLARATION OF LUCILLE KAPLAN

I, Lucille Kaplan, hereby certify under penalty of perjury of the laws of the United States, pursuant to 28 U.S.C. § 1746(1), as follows:

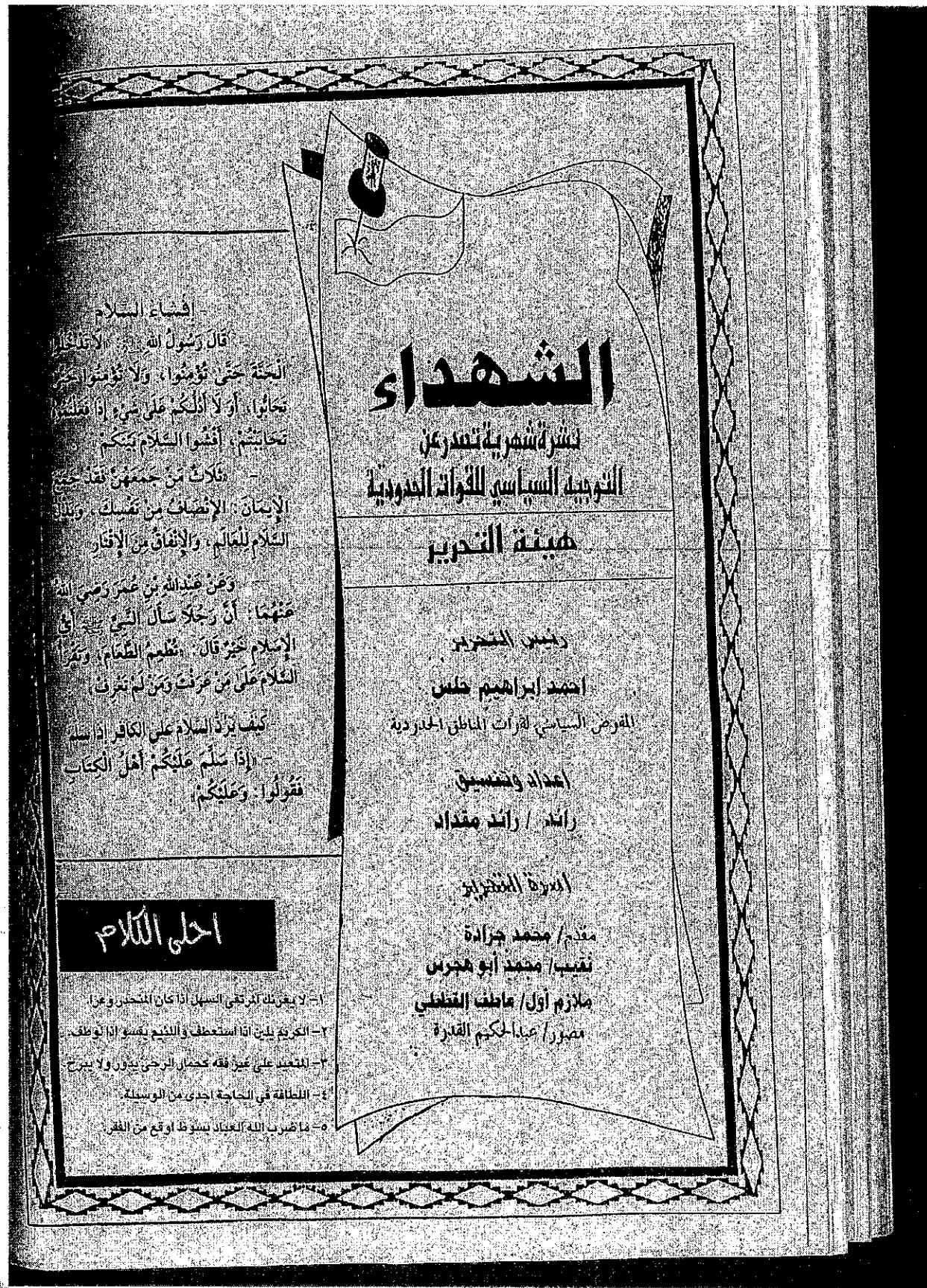
1. The attached translation from Arabic to English is an accurate representation of the document I received, to the best of my knowledge and belief. The document is designated as P 1: 1023-1034.
2. I am a professional translator with an A.B. degree in Near Eastern Studies from Princeton University and a J.D. from the University of Chicago Law School. I am certified to Professional Performance Level in Modern Standard Arabic ("MSA")- to- English Translation through U.S. Interagency Language Roundtable Professional Qualification Examination testing. My formal MSA studies include over eight years of U.S.-based training and completion of a fellowship at the American University of Cairo. I am qualified to translate accurately from Arabic to English.

3. To the best of my knowledge and belief, the accompanying text is a true, full, and accurate translation of the Arabic-language document bearing the bates number P 1: 1023-1034.

Dated: March 7, 2014


LUCILLE KAPLAN





(٢١)

دراسة

الخطر اليهودي

بروتوكولات حكماء صهيون

تابع ما نشر في العدد السابق

- موقف المفكرين في حرب الصهيونية :

أما هذه الملحة بيننا وبين الشعب اليهودي الذي أحسن خطره وأخذ الناس إياه فأنا فيها كما قال للحارث ابن عازم الزعيم الجاهلي :

« لم أكن من جناتها علم الله واني بحرما اليوم صالي »
وأما مكاني منها فهو مكان الغيور على الانسانية
يستهان بحرمايتها وقيمتها مهما يكن الباعث أو الوسيلة أو العائد
من هذه الاستهانة ، فإن العالم كله لأهل اللعنة والهوان اذا تواطأ
أهله على الاستهانة بكرامة انسان واحد أو القسوة على حيوان
واحد ، فكيف لا يغضب أهل الخير والمروءة حين تتواطأ شرور
من البشر قلت أو كثرت كما يتواطأ اليهود على الاستهانة بكرامة
الأمم واحتقارها واهدار كيانها وحياتها جملة . لا لباعث إلا
الكبرياء والأثرة التي تسلى لليهود أن يعتقدوا أنهم شعب
المختار » وأن سائر الأمم متاع لهم لا قيمة له الا بقدر ما ينفع
اليهود أغلظ أنواع المنفعة .

والله يعلم أنني لا أجاهد الخطر اليهودي الا عن غير
انسانية قبل أن أجاهده عن غير قومية أو غير دينية ، وليس
بينى وبين هذا الشعب ترة شخصية ، فما أعرف أحدا منه بالشر

نشرة شهرية تصدر عن التوجيه السياسي لقوات المناطق الحدودية للعدد ٥١ السنة الخامسة مايو ١٩٥١

١١
 لى أرى مدينا بحظ من الفضل لمن تلقيت دروسهم
 من أربابنا ، كما أرى الأمم مدينة له ببعض ما علم
 من أربابنا أن حظه فيما أخذ منها في عالم الثقافة
 أربابنا وأكبر من ذلك ما أخذ منها في عالم الحضارة
 إلا خطأ لا يؤبه به في كثير ولا قليل . فقد كان
 منذ ظهر عالة على من حوله من الأمم في كل
 الثقافة والحضارية كما كان عالة عليها في اكتساب

أن هذا بالخطر اليهودى صيحة حرب مؤقتة
 الصراع القائم بيننا وبينه اليوم ، ولا صيحة
 من صراع سابق أثارها صراع اليوم ، بقدر
 صيحة إنسانية من خطر دائم لا سلام معه ولا
 إلا أن يغير هذا الشعب ما بنفسه من آثار
 كما دلت عليها مواقفه العدائية الشريرة تجاه
 التاريخ الطويل ، وأنتم لتاريخ بالك ومبك بما جناه
 نفسه من بغضائه الأمم وسعيه في خرابها وفقا
 الشيطانية ونصوصها الفاضحة .

أن نجمل ما بنفس هذا الشعب تجاه سائر
 البشر إليها نظرة « شنيئة » كأن هذه الأمم أشياء
 لها ولا إرادة ولا فهم ، فليس لها أدنى حظ من
 ، وهذه النظرة أو الفلسفة « الشنيئة » تهدر
 على حرمة الحياة أو الحيوانية ، وهى أخط من
 على الحيوانات ، لأن نظرنا إليها أخلاقى ، فنحن
 العطف عليها ، ونوجب غالبا على أنفسنا البر بها ،
 على أن نعرف لها حرمة الحياة ولو كانت أبدية أو

البرية السياسية لقوات المناطق الحدودية العدد ٥١ السنة الخامسة، مايو ٢٠٠٣

(21)

مفترة ، فلا يؤذيها بلا ضرورة ، ولا تقسو عليها
الضرورات حتى تتأثم ونغتم ، والندم من آيات الله
تظهر النفوس .

وان نظرتنا إلى الحيوانات الاجتماعية الداجنة
التي لنا فصلا وإياها تبادل الشعور والفهم - لم يزل
من ذلك ، لأنها تجاوز بنا العطف إلى المودة ، وترتفع
إلى أفق الشعور بالوشائج النفسية الحية بيننا وبين
صداقة نفوس أو قرابة لحم ودم .

ونظرتنا هذه أو تلك إلى الحيوانات آنسها وآلامها
وأكبر انسانية من نظرة اليهود إلى الأمم ، ولا ينبغي أن
كنظرتهم « شنيئة » وان لم تبلغ نظرتنا إلى آنس الحيوان
وأبدها أن تكون تناسخية أو برهمية في التقديس أو
ولا أن تكون صوفية كنظرة بعض القديسين وهو يبالغ
فيدعوه « أخى » إذ يشعر له في عمق بصيرته وسعة
وصفاء عنصره بوشائج الرحم الحية البعيدة بينه وبين

بل ان نظرتنا إلى كثير من الجمادات أكرم وأبر من
النظرة الشنيئة اليهودية إلينا ، فقد ارتقى فينا الاحساس
الجنال والخير والحق عن طريق الدين أو الفن أو الحب
العشرة أو الحاجة أو غيرها من طرق الحياة التي يهدينا الله
إليه . فصرنا أحيانا ننظر إلى كثير من الجمادات حولنا كأنها
حياتنا ونعرف لها من الحرمة والكرامة ما نعرف للأحياء
الحيوانات بل الناس ، بل الأصديق والأقرباء ، وان لم
مؤمنين بالحلول ولا بوحدة الوجود ، وآيا كان الدافع

نشرة شهرية تصدر عن التوجيه السياسي لقوات المناطق الحدودية العدد ٥١ السنة الخامسة

(21)

النظرة الناسوتية وهي عميقة القرار في أغوار
وصولة الجذور بجذور الحياة فينا - فهي ليست كما
يبدو لنا نظرة شئية مقدرة بالمنافع المادية الغليظة القريبة
لصاحبها وحده دون سائر المنافع والمتع الانسانية
من وجدانية وعقلية وذوقية وأخلاقية تعود على صاحبها
بالبشر وعامة الأحياء الشاعرة .

أوصفت هذه النظرة أو هذه الفلسفة اليهودية بأنها
« فهو غاية وسع اللغة وغاية علمي بها مع ما في هذا
من قصور ، ولكن بيان لهذا المصطلح هو الذي يجعله
يبنى كل مصطلح بدلالته والا فان نظرة اليهود لنا
نظرتنا الانسانية الى الأشياء الجامدة حولنا كما
يقول ، ونحن لا ننظر اليها كأنها أعداؤنا ، وكأن من
أن أن ندمرها ونرى أن افسادها قربة الى الله ، كما
يرون لنا بعيون البغضاء ، ويرون فيما أمرهم به ربهم
أن يسلطوا علينا عوامل الفساد والابادة ابتغاء
التي في مشيئته وتوقيا لضربه اذا قصروا في تدميرنا ،
يطلبوا ذلك فهم الآثمون المستحقون عنده وعندهم لأبشع
الظلمة والتكال .

لا يمكن ذلك فأى مسوغ وجداني أو عقلي أو ذوقي أو
بل أى مسوغ اقتصادي نفى غليظ بمعزل عن هذه
الجنونية ، ولو في أعرق الشرائع الهمجية ، يسوغ لغير
أن يبدأ ضعيفا أو قويا من الأفراد أو الفرق بالبغضاء ثم
حتى اذا فتح بلدا لم يكتف بالتسلط عليها بل قتل
سكانها ولو كانوا مدافعين لا مهاجمين ، ثم استأصل كل
أطفالها وشيوخها ثم جميع غنمها وحميرها وسائر

من النوجه السياسي لقوات المناطق الحدودية العدد ٥١ السنة الخامسة مايو ٢٠٠٣

(21)

حيوانها ، فاذا بلغوا بها غاية التفطيع والكمال أحرقوا
فتصير أنقاضا وبيابا .

هكذا تقول التعاليم اليهودية كما تذكر توراتهم
ينسبون الى موسى كتابتها وحيا من ربهم « يهوه » اله
وكما توضح ذلك سائر كتبهم المقدسة ، وهم لا يدينون الا
التعاليم . ولا ينفذون غيرها في معاملة سائر الأمم ، ويرون
هذه التعاليم رسخت في نفوسهم بغضاء الأمم ، وروى
ما اشتهروا به من الشغب والشكاسة والمكر السيئ في
غيرهم وفي معاملة بعضهم بعضا ، فكان تاريخهم سلبا
المؤامرات والفتن والحروب الدموية فيما بين بعضهم وبعض
بينهم وبين سائر الأمم ، وكانت حروبهم ولاسيما الخارجية
استتصال ، كما فعلوا مع سائر القبائل التي التحصنوا في
فلسطين حين دخلوها قديما ، وكما فعلوا بكثير من القسطنطينية
والمدن حين اقتحموا فلسطين منذ سنين ، ثم أجلوا عن فلسطين
الذي قامت فيه دولتهم اسرائيل سكانه الأصلاء من العرب
عجزا عن استئصالهم من جانب ، وزعزعة الدول العربية باجلاء
اليها من جانب آخر .

(الناظر المصطفى)

بؤوتوكولان مكاسبين



نشرة شهرية تصدر عن التوجيه السياسي لقوات المناطق الحدودية العدد ٥١ المنة الخامسة مايو

(92)

فجوات اسلامية

موقف الإسلام من اليهود

{ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ
يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا }

تابع ما نشر في العدد السابق .

في القويطة :

تحدثت عن زوراة الأحزاب "شوال سنة خمس هـ" بفضل الله ونعمته
في بيع لصاب الأحزاب وهم : "قريش وكنانة بقيادة أبي سفيان، وقبائل
بني قريظة بن حصن، وبني مرة يقودهم الحارث بن عوف، وبني أشجع
بقيادة ربيعة بن ربيعة، والعديد من بني أسد وبني سليم وغيرها".
في القرآن الكريم في سورة الأحزاب هذا الإطباق الهائل من الأحزاب
الذين كفروا فقال تعالى : { يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
إِذْ تَارَيْنَا سَائِقَاتِ عَلَيْهِمْ رِيحًا وَجُودًا لَّمْ تَرَوْهَا وَكَانَ السَّلَٰةُ بِمَا تَعْمَلُونَ
أَن تَكُونَ مِّن مَّقُومِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ
أَحْزَانَهُنَّ وَاللَّهُ يَخْتَارُ } الأحزاب (١٠-١١)

في القويطة الزاحفة من مختلف الجهات ، وفوق ذلك مكر بني
قريظة للمعهود والمواثيق ، فقد فوت الله عليهم الفرصة ورد عليهم
في كتابه : { وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِعَيْثِهِمْ لَمْ يَنَالُوا خَيْرًا
وَالَّذِينَ آمَنُوا وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا } الأحزاب (٢٠).

كان لليهود دور كبير في تجميع الأحزاب وتأييدهم على المسلمين ،
في اليهود بنو النضير عشرون من زعمائهم إلى قريش
بنو مرة وغيرهم من القبائل التي ما زالت على الكفر ،
على غزو المسلمين في المدينة ويعدونهم بتقديم كل عون

(٢٥)

فانطلق حيي بن أخطب زعيم بني النضير إلى كعب بن
 بني قريظة ، فأغلق دونه بابه ، وما زال به حتى أدخله حصنه .
 : لقد جئتكم يا كعب بعز الدهر ، وببحر طام ، وجئتكم
 قاداتها وساداتها ، وجئتكم بغطفان قاداتها وساداتها
 ورائهم العديد من القبائل ، وقد عاهدوني وعاهدوا
 أن لا يبرحوا حتى تستأصل محمداً ومن معه .
 : جئتني بذل الدهر ، ويحك يا حيي دعني
 فأني لم أر من محمد إلا صدقاً ووفاءً . فلم يزل حيي يحذر
 ويجادله حتى سمع له كعب ، وبعد أن تعهد له حيي بن أخطب أن
 حصنه فيصيبه ما يصيب كعب ، فنقض كعب بن أسد عهده
 كان بينه وبين المسلمين ودخل مع المشركين في المحاربة ضد
 انتهى الخبر إلى رسول الله ، فأراد أن يتحقق من الخبر ويبلغ
 ، فبعث وفداً من الأنصار بينهم سعد بن معاذ وسعد بن عباد وعبد الله
 وقال : انطلقوا حتى تنظروا أحق ما بلغنا عن هؤلاء القوم
 فإن كان حقاً فألحقوا لي لحنا أعرفه ، ولا تفتوا في أعضاء الناس ، وإن
 الوفاء ، فاجهروا به للناس .
 فلما دنوا منهم ، وجدوهم على أخبث ما يكون ، فقد جاهزوهم بالنشاب
 وقالوا : من رسول الله ؟ لا عهد بيننا وبين محمد ولا عقد .
 فانصرفوا عنهم فلما أقبلوا على رسول الله ، لحنوا له ، وقالوا
 وقارة ، أي أنهم على غدر كغدر عضل وقاره بأصحاب الرجيع .
 وهكذا تحقق رسول الله ﷺ من غدر بني قريظة ونقضهم العهد .
 المسلمون بين نارين ، نار الأحزاب من الخارج ونار بني قريظة من الداخل
 { هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا } (الأحزاب: ١١) .

جبريل عليه السلام يمرض على غزو بني قريظة :

شرد الأحزاب مولين ظهورهم مدبرين يجرؤون أنيال الناس
 والخبيسة ، ووضع رسول الله ﷺ سلاحه ودخل يغتسل من غدر
 المعركة ، فإذا بجبريل عليه السلام يجيئه ويقول : أوقد وضعت المسارح

نشرة شهرية تصدر عن التوجيه السياسي لقوات المناطق الحدودية العدد ٥١ السنة الخامسة ١٤١٤

(22)

لم تضع أسلحتهم ، وما رجعت الآن إلا من طلب القوم ،
من معك إلى بني قريظة فإني سائر أمامك ،
حسبهم ، وأقذف في قلوبهم الرعب ، فأمر
الله مؤدنا فأن في الناس : من كان سامعاً مطيعاً فلا يصلين العصر

كذلك استجاب المسلمون إلى نداء الرسول ﷺ وتحرك الجيش الإسلامي
بأمر الله ثلاثة آلاف رجل وفرضوا على بني قريظة
سائر وقتهم عليهم ذلك حتى يشربوا قريظة
لهم كعب بن أسد وعرض

إلى أن يسلموا ويدخلوا مع محمد في دينه فيأمنوا على
نبيهم فقال لهم : والله لقد تبين لكم أنه لنبي مرسل وأنه
رسول الله ﷺ

أن يقتلوا ذراريهم ونساءهم بأيديهم ويخرجوا إلى المسلمين
حتى يظفروا بهم أو يقتلوا عن آخرهم .

أن يهاجموا رسول الله يوم السبت حيث لا ينتظر المسلمون
رفضهم ، فرفضوا الاستجابة له ، واستسلموا لرسول الله ﷺ

رسول الله ﷺ باعتقال الرجال ، فوضعت القيود في أيديهم ، وعزل
والفراري في ناحية أخرى .

الأمن لرسول الله ﷺ : قد فعلت في بني قريظة
وهم طغام إخواننا الخزرج . وهؤلاء مولينا ، فأحسن بهم . فقال
الأنصاريون أن يحكم فيهم رجل منكم ؟ قالوا : بلى . قال : فذاك سعد
بن أبي وقرة .

النبي ﷺ إلى سعد بن معاذ وكان في المدينة لم يخرج معهم للجرح
في معركة الأحزاب ، فركب حماراً وجاء معهم إلى رسول
الله ﷺ فقال رسول الله ﷺ للصحابه قوموا إلى سيدكم وقد

٢٩

أحاط به الأوس وهم يقولون له : يا سعد أجمع
وأحسن إليهم . وسعد ساكت لا يرجع إليهم قولاً . فلما أكثروا عليه
لسعد أن لا تأخذه في الله لومة لائم .

ولما انتهى إلى رسول الله ﷺ قال له : يا سعد إن هؤلاء القسوس
على حكمك . قال : وحكمي نافذ عليهم ؟؟ قالوا : نعم . فسأله
المسلمين ؟ قالوا : نعم . قال : وعلى من هاهنا ؟ وأعرض
وأشار إلى ناحية رسول الله ﷺ إجلالاً له وتعظيماً . قال :
قال : فإني أحكم فيهم أن يقتل الرجال وتسبى الذرية وتقسيم
فقال رسول الله : لقد حكمت فيهم بحكم الله من فوق سبع سموات .
وقد نفذ حكم الله فيهم فقتل من الرجال ما بين الستمئة إلى
فضربت أعناقهم ، وقتل معهم مجرم الحرب زعيم بني النضير حيي
مؤجج الفتنة وداعية الأحزاب إلى الحرب .

ولم يقتل من نساء بني قريظة إلا امرأة واحدة كانت قد طرحت
على خالد بن سويد فقتلته . فقتلت لأجل ذلك .

تصفية مجرم حرب آخر :

مقتل أبي رافع سلام بن أبي الحقيق

كانت الأوس قد فازت بشرف تصفية كعب بن الأشرف ذلك
المتعجرف من بني النضير ، فما كان من الخزرج إلا أن استأجر
رسول الله ﷺ بأن يكون لها شرف تصفية مجرم الحرب الأخير
رافع سلام بن أبي الحقيق جزاء دوره في تحريض الأحزاب
وتحريضهم ضد الرسول والمسلمين ، فأذن لهم بذلك
ظفر بحبي بن أخطب المحرض الأول على غزوة الأحزاب ، فخرج
له مغرزة من الخزرج بقيادة عبد الله بن عتيك وتوجهوا إلى خيبر حيث
حصن أبي رافع ، ويحدثنا صاحب الرحيق المختوم حيث يقول
قال عبد الله بن عتيك لأصحابه اجلسوا مكانكم ، فإني منطلق
للبيواب ، لعلني أن أدخل ، فأقبل حتى دنا من الباب ثم تقم بنو

نشرة شهرية تصدر عن التوجيه السياسي لقوات المناطق الحدودية العدد ٥١ السنة الخامسة

قال عيسى بن عبد الله بن عتيك : فدخلت فكمننت ، فلما دخل الناس
، ثم خلق الأغاليق على ود "1" قال : فقمت إلى الأقالييد
عني الباب ، وكان أبو رافع يسمر عنده ، وكان في
لما ذهب عنه أهل ســــــــــــمـــــــــــــره صعدت إليه ، فجعلت كلما
الطائف علي من داخل . قلت : إن القوم لو نذروا بي
حتى أقبله ، فانتهيت إليه ، فإذا هو في بيت مظلم وسط
في أن هو من البيت . قلت : أبارافع ، قال : من هذا ؟
الصوت فأضربه بالسيف وأنا دهش ، فما أغثيت شيئاً ،
فأمكت غير بعيد ، ثم دخلت إليه ،
يا أبارافع ؟ فقال : لأملك الويل ، إن رجلاً
يبي قبل بالسيف ، قال : فأضربه ضربة أثخنه
بعنف مضرب السيف في بطنه حتى أخذ في ظهره ،
فجعلت أفتح الأبواب باباً باباً ، حتى انتهيت إلى
نرجلي ، وأنا أرى أنني قد انتهيت إلى الأرض ، فوقعت في
موت ماضي ، فعصبتها بعمامة ، ثم انطلقت حتى
سألت . فقالت : لا أخرج الليلة حتى أعلم أقتلته ؟
سألت الناعي على السور فقال : أنعى أبارافع
على ، وانطلقت إلى أصحابي فقالت : النجاء
فانتهيت إلى النبي ﷺ ، فحدثته فقال : أبسط رجلك ،
بالحكم ما لم اشكها .



فَصَدَّقَ اللَّهُ أُولَئِكَ أَهْلَهُمْ بِذُنُوبِهِمْ وَلِلَّهِ أَسْرَارُ ۚ
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(۸۲)

السياسي لقوات المناطق الحدودية العدد ٥١ العنة الخامسة مايو ٢٠٠٣